M2592

Sunday, July 6, 1975

Barn Lunch

Lunch

MR. NYLAND: Of course you don't want to sit too long here. Maybe it is too warm. I don't know why I put a coat on, probably for décor.

How was this morning? Was it a good morning? Of course, in the sense we mean it. A good morning is when you get something out of the morning for your own growth. When you have established for yourself that you can get along with your friends as well as those who are a little bit further away and not have become too irritable, and that there was not too much friction. A little friction will go a long way but the judgement about friction is that it has to be useful. There's no reason to have useless friction and you should always try to avoid it. When a conversation runs too hot and there is too much argument, then it becomes useless. You should stop it.

I hear there was a dog meeting. I don't know if the dogs got together. I think they acted like dogs, probably fought a little bit. You know it's a very difficult problem. There are problems like that that do come up in a small community. Amity is just one of them. The parking lot is another. We talk about consideration, thinking about someone else who might be affected

by what you are doing and then sometimes not knowing exactly what you should do because maybe you come for lunch here at the Barn and you still have to do this and that, you leave your car somewhere thinking it's all right; after two or three minutes it isn't all right, because other people are coming. Of course, you cannot foresee that. I think there will be always friction like that in the parking lot. But let's minimize it as much as we can in considering other people, to look for them to see if maybe they're around the corner and then prepare for meeting them.

If you could live like that, anticipating your future to see what may be ahead. It's perfectly allowable to think about the future of what might come and when you then realize that it has come, that it conforms to the way you would like to be - can you do that? Make up your mind that for the next ten minutes, you will be some kind of a person, a person with certain characteristics within your means, and as it were, trying to act a certain role which you are willing to do because it will give you information. It will also be helpful to become flexible. And then to try out at the end of such a little experimental period, if that's what you want to call it, to see if you have been able to live up to that what you thought you might be. And perhaps, you cannot and it will add to your knowledge because you are, all of us, without any exception, are crystallized. That is in the nature of the Earth. I think it's a big crystallization pot, because the conditions allow crystallization. They do not stir you up enough, because crystals won't form when you keep a pot stirring,same way as you prevent it from boiling over when you stir it on the stove. And to be in constant motion, at least

moving, not necessarily being so completely engaged in the motion that you spill parts of your energy out of the pot, that you stay within your means. But at least be alert, active with your mind and to project yourself of what you might want to be in the next fifteen minutes, and check up with yourself if you are, in regard to that, if you have lived up to a promise you might have made to yourself.

Of course you can apply it in a variety of different ways; it's not only meeting people. You might say you sit and you want to say for the next fifteen minutes, I want to consider a certain question which ought to be solved and has eluded me. And you start out with the best of intentions of doing it and trying to concentrate and ponder about it and then maybe many different things happen to come from the outside. A person disturbs you, or the telephone rings, or there is some other something that you happen to think about and looks from the table and you say, I ought to do that because I've forgotten it. And all these things we are familiar with because they occur time and time again. And so you start moving but this time in the wrong directions because you have set out to do something.

When you make up your mind that you want to do something see if actually you can do it. You have a relationship with a person. It is not a very easy one. How will you be? What will you try to say when you want to have a job and you go and see your future boss? How will you behave, dependent of course on how he behaves. But what will be the final result? Whenever you want to sell anything to someone, how can you get on the right side? When

you see, in relation to that what your life is, what belongs there, and what creeps in , without wanting it to creep in but it will, and your reactions are crystallized.

You must learn to see that you are, in that sense, completely mechanical, and that many times you won't do anything about it because it's the easiest not to do anything. And in our terminology you fall asleep, and you allow different things to take place without taking a position. I think every once in a while you must do that in order to get out of this rut, the rut of crystallization. Stir it up, a little, not too much, but just enough to keep it going, like you keep a constant temperature in a room. It does not mean that you set the thermostat up high. You keep it at a certain level and it starts to run. When your car is idling at a low level but keeping going, not shutting it off - less use of energy - gasoline in that case - talking with people, keeping a conversation going, just enough but not too much, not predominant, controlling yourself.

This is really what I mean, gradually getting contol of that what you want to do, in accordance with what you know you can do -- and of course want to do. In that way, considering other people; that you settle a few things which you haven't done yesterday. All this of course is ordinary - ordinary life - but it means acquiring a flexibility of yourself and adaptability to be able to adjust yourself to conditions as they happen to come because they are not made by you. The conditions as they are, exist. They are created by a variety of different reasons but you become part of them by reacting. And that is why sometimes you think you can

create them. Of course, it's nonsense because we sit here - no one created this Barn. We have to accept conditions as they are and given because that happens to be the time when you were entering in this world of this Earth - you didn't create this Earth. You just happened to come. Then you take part in it. Then you become part of that what already exists. And then there is a continuation of such existence with you in it but it's based on your reactions. Because we have no other capacity for creating. All we have in an unconsious state are five sense organs which keep us in touch with that what exists. And the reactions which are then created within one, they become our own world. And then, of course, we hope that we can manage it. But very soon after we have lived a little bit, this crystallization process takes place, and then there is no master, and we are continually influenced by the outside world and continually living under the reaction energy.

If every once in a while you realize that, how mechanical you are in your thoughts, in the feelings, in the way you walk, how habitually you answer certain questions, how you put off things because it's the easiest for you sometimes simply to do that, or that you start lying about it. All this whole question of seriousness and honesty and all that, it is within you. It is your affair. It is your privacy, but you have to work with it because if you don't, it will blunt you, it will make you duller and duller. And the crystal means that there is a firm condition which exists and, unless something is done to it, it will stay as a crystal. Our habits become sometimes like diamond. That is,

so hard that you cannot find a solvent to dissolve it.

When you study chemistry, you see the different degrees of solvents starting with ordinary air, leaving it, and it deteriorates. Then beginning to dissolve it in water, then in acid, then in alkaline, then in stronger acids and alkaline, then in combinations of it; then in relation to boiling, changing conditions so that the molecules can see each other from a different standpoint. All of that is necessary when a man starts to understand and wish to understand himself. He receives impressions constantly. He can not as yet digest all of them but he stores them away so that when, at the proper time of contemplation, consideration, meditation, at such times when he can come to himself, all the different forms of energy which have been deposited in him can then come to the foreground; and you can start weighing them as to their value for yourself in your life and, as it were, as to their solvency power, to help you to get out of the crystallized forms of habit, and to adapt yourself to conditions in a different way than just an ordinary mechanical one.

Don't ever allow yourself to remain an automaton or a computer. We have brains to think, and they can take care of ordinary maintenance, but you must sharpen your brains that they will become interested in a variety of new conditions and then maybe, because of that, you could become inventive, and create something that you feel is right for you, like many times talking about the psychological medicine cabinet: that you go to it at the time when you need it because you are more or less sick. But you must know what kind of medicine you should take for that occasion, not just have a chance on a vitamin, but actually knowing what

you are going to do. That is the medicine you select, like many times you will want to go and see a friend because he can help you, since he understands you, and you will want him to tell you because you look for help. And again at other times, you do the same thing. You become the medicine for someone else.

Try to help people in silence, not necessarily talking, but just your presence, your thoughts which go on in your brain. Maybe at some times you can send them unnoticed to the other person. Creation of certain currents, an understanding of currents as existing to which you latch on, becoming open to the possibility of that kind (of), let's call it, healing quality in a very small way, extending yourself in such a way that your world can touch someone else and that the other person's world will be affected by the sanctity of your own world, not even having in mind that you want to help, just being.

The beautiful phrase of Gurdjieff is to come to the level of being of being. It's a beautiful phrase. It is something very similar to essential essence, that what is the quality, par excellence, that what belongs to a man when he wants to be on the road for his further development, and wants to extend his world in that direction, and gradually, as it were, changes--make changes within his world, changing the furniture of laziness into machinery which is useful for the production of that what is needed for further growth.

You have opportunities on a Sunday, on working together, cooperating wherever you go, doesn't matter what you do. The question is always: how will I relate to that what I now have to

do? With what within myself? What is it that I feel could be fed and where will I then put it - temporarily storing it away, afterwards extracting from it. How can I create a certain friction which becomes useful to me when I go against the grain, not too much, but enough to furnish just a little energy to keep going.

We talk about these things many times, you know, and it is only a reminder. I don't imagine that it is possible to say anything really new anymore. I think there is a limit to our total experiences unless all of us as a group would take a trip to Russia. That would be something, wouldn't it?

I remember at the time of Orage, we were--we had a little project: How will we get to Tibet? And the reactions of the different people in coming the next week with the statements of how they would go to Tibet, sometimes esoterically explained. I think the simplest was when someone said: Well, I would buy a ticket and just go there. And maybe that is the simplest.

Not too much philosophy. Just eat a little bit until you have enough in your tummy and then go out and work it away - and use it for decrystallization processes without losing the actual stamina within yourself, that you remain the man what you are in your bones, but you dress your skeleton more and more with new clothes of consciousness and conscience.

Have a good afternoon. Try to remember Gurdjieff once in a while. If you don't he may feel lonesome.

To Gurdjieff.

And Peter, I hear you are here? Please play a little bit.

END TAPE

(Music on other side of tape)

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